

The next person called upon to sign it, was H. D. Johnson, 'if all can be in good faith to the Constitution,' for I to serve God so as not to offend the devil. Commonwealth.

Maryland Protection to Kidnappers.

We have before mentioned that Governor Johnson had made a requisition upon the Governor of Maryland for the delivery of James S. Mitchell, of Cecil county, as a fugitive from justice, for trial in the courts of this State, on the charge of aiding to kidnap a free colored boy from this city. The fact of Mitchell's participation in that crime, was established to the satisfaction of the Grand Jury, who indicted him, with Alberti and Price, and afterwards proved beyond all doubt, at their trial. Yet in the face of this proof, Governor Lowe of Maryland refuses to give him up, and thus practically proclaims Maryland to be a refuge for kidnappers, and gives his official encouragement to a border warfare, and the incursions of bands of land-pirates upon the peaceful homes of our border counties. This is not the first time that Maryland has thus thrown the shelter of her State power over the lawless robbers, who have torn women and children from their homes in Pennsylvania, and sold them in the Southern men-market.

Tom McCreary, a notorious kidnapper in Elkton, who, under the anti-kidnapping laws of this State, has fully earned a twelve year's residence in the penitentiary, and then whom probably no viler miscreant desecrates the earth by his presence, in like manner and with legal formality was demanded of the Maryland Governor, with proof of the fact charged against him, but the requisition met a similar refusal; and still these child-like walks abroad, unrestrained and unpunished, under the protection of Maryland law. In other similar cases, the rights and honor of our State, and the peace of its citizens, have been thus deliberately trifled with by the Maryland Government.

Yet with such facts staring them in the face, Southern demagogues have the hardihood to prate of the wrongs they suffer at our hands; and they find in our borders men loose and treacherous enough to join in the false cry, and unite to tear away the legal bulwarks, which they themselves helped to rear, to guard our own citizens from the marauders of the South. If under these circumstances, the people of Pennsylvania can be either frightened by false alarms, or induced by selfish appeals, to consent to the repeal of the 1847 Anti-Kidnapping Law, it will justly sink us in the estimation of not only honorable men, but expose us to the contempt of the very tyrants who are clamoring for this new humiliation at their feet.

If we have no care for justice, no fear of God nor regard for man, some decent self-respect or sense of honor, or pride, should make us spurn the proposal and the apostates and serviles who insult us by offering it.—*Pennsylvania Freeman.*

SARAH COATES.—We find the following paragraph in the last Pittsburgh Visitor.

Miss Coates is delivering a second course of lectures on Physiology to a large class of ladies in Phila Hall. She has given the most entire satisfaction in both cities. Her visit has been quite a triumph, for it is rather new amongst us for a lady to give public instruction, even to her own sex, and Miss Coates has proved herself so able and so agreeable, that she has disarmed prejudice and won respect and attention.

THE FUGITIVE SLAVE CASE.—In our columns this morning, will be found a full report of the exciting Fugitive Slave Case, which was disposed of before Judge Irwin, yesterday. We think it will strike every mind that a man—a minister of the Gospel, as this poor fellow Gardner's license shows him to have been—may be identified as the property of a chainman, on evidence less clear than in the case of a sheep, a hog, a horse, a cow, or any dumb brute, claimed as the property of Miss Rhoda Byers, or anybody else.

It will also be apparent that a very black man cannot have been correctly described as light colored—but we do not gossipy Judge Irwin decided fairly and correctly, under the Fugitive law—with that we quarrel, not with him. Let the people see these things as they operate in cases brought home—that the mistakes as to the color—as to the number of years the slave had been absent—are considered unimportant on the claimant's side, while the poor defendant must make all clear as a sunbeam, and straight as a plumb line, to secure acquittal of the charge of being the legal flesh and blood of a slaveholder. The old rule of construing in favor of human liberty, is thus entirely reversed!—We were pleased with the indignation manifested yesterday, but while men acquiesce in such a law—may, advocate its infamous provisions—it is idle to get up a howl for the occasion, and then let the law stand unrepented, and support those who passed and approved it.—*Pittsburgh Dispatch, 14th.*

THE FUGITIVE "SHADRACH."—The fugitive "Shadrach" shakes off the iron grip of the law with much greater ease and good fortune than his unlucky Scriptural namesake of the lion's den.—*Harford Times.*

"The *Times* is out of joint." Shadrach's "Scriptural namesake," as every school boy knows, had nothing to do with the "lion's den;" but, like the modern Shadrach, escaped from the fiery furnace, without so much as the smell of smoke on his garments.—*Bradford (Vt.) Gazette.*

AN ESCAPE.—A fugitive slave woman, in Northampton, as the *Courier* of that place tells the story, last week met her master face to face, and he told her that if she would not return to bondage willingly, he should compel her to do so, for before he could make his arrangements, a *Whig* "emissary" with a "fast horse," was carrying the fugitive Northward.

FINED FOR HUMANITY.—A negro named Noah E. Hanson, charged with harboring 2 runaway slaves, last summer—the property of the Hon. Walter Colcock, was tried in the criminal court in Washington, on Saturday, and found guilty. He was fined \$1000, and to stand committed until the same was paid.

JOANNA BAILEY, the poetess, expired on Sunday evening, 28th February, at the very advanced age of 89. She lived the greater portion of her life with a maiden sister, Agnes—also a poetess—to whom she addressed her beautiful "Birthdays" poem. She was born at Bothwell within earshot of the broad waters of the Clyde. Walter Scott was a devoted admirer of Miss Bailey, but never succeeded in drawing her into society.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

SALEM, OHIO, MARCH 29, 1851.

EXECUTIVE COMMITTEE meets April 13th.

EXECUTIVE COMMITTEE.—We take occasion at this early day to inform the members of the Executive Committee of the Western A. S. Society that at their next meeting, to be held on the 13th of April, questions of vital importance will claim their attention. We hope those members who reside at a distance, as well as those in the immediate vicinity, will all be present. The hour of meeting is 10 o'clock, A. M., and punctuality is very desirable.

SUNDAY MEETINGS.—The next of the series of Sunday Discourses will be given to-morrow, at 3 o'clock, P. M., by SALLIE B. GOVE, whose abilities as a writer and speaker cannot fail to attract a large audience. Come, one and all!

—Since writing the above, information has been received that Mrs. EMMA R. COE, the distinguished lecturer on Woman's Rights, Duties and Education, will probably spend next Sunday in Salem. It is possible that when she arrives an arrangement may be made for her to speak in Mrs. Gove's place, and for the postponement of the latter's discourse till the succeeding Sunday.

Women's Rights Convention.

At a Convention of Women held in Salem in April last, it was resolved that we the women of Ohio will meet annually in Convention to consult upon and adopt measures for the removal of the various disabilities—political, social, religious, legal and pecuniary—to which women, as a class, are subjected, and from which result so much misery, degradation and crime.

The undersigned were appointed a Committee to issue a call and make necessary arrangements for the Convention of the present year.

As men and women have the same origin and destiny, and can therefore have no legitimate aims or interests independent of each other—as their relations and obligations are mutual—as the bonds that unite them are inevitable and indissoluble—as whatever degrades or ennobles one has a corresponding effect on the other—it is fitting that men should co-operate with us in our efforts at emancipation from the ignorance and thralldom of ages. We therefore cordially invite all the friends of Self-Government and Human Equality to meet in Convention at AKRON, Summit Co., on WEDNESDAY, 28th of May next, at 10 o'clock in the morning.

To all the friends of Reform, in whatever department engaged, we say—Come, give us your presence and counsel. Give it for the sake of our cause. Give it because none of the kindlier efforts to alleviate humanity can fully realize their objects while one-half the laborers in Reform are disfranchised by law, perverted by education and degraded by the opinions and customs of society. War will continue to devastate the nations—Slavery, political and personal, will crush humanity—Intemperance and Sensuality will pollute the earth, while so much of the moral power which should be arrayed against them is lost by the position Woman now occupies.

C. D. SMALLLEY,
M. L. GILBERT,
E. ROBINSON,
Com. of Arrangements.

••• Newspapers generally, of whatever party, are requested to publish the above Call, or at least to give their readers notice of the time and place of the Convention.

Want of Funds.

The hint we gave a short time since of the wants of the Executive Committee of the Western A. S. Society has been responded to by a few individuals; but it is necessary that we should again remind the members and friends of the Society that its expenses are rapidly outrunning its receipts, and that unless they are prompt in forwarding what they owe for The Bugle and in paying their pledges, the Committee will be driven to the alternative of suspending their operations or borrowing money to meet their liabilities. If those who are indebted for The Bugle, (to say nothing of pledges to the treasury,) would only pay up, the Committee might discharge all the debts of the Society, and still have a surplus for future operations. Is it not a wonder and a shame that persons professing to be Abolitionists should subscribe for an anti-slavery paper, take it from the Post-Office week after week, and read it or see it under their noses every day, and yet neglect to pay the small sum necessary fairly to entitle them to its benefits? We make all needful allowance for extreme cases, where sickness or poverty form a reasonable excuse for delay; but we are satisfied that the great majority of those who are in arrears for The Bugle can plead no such apology. They might pay if they would, and they would if their ideas of moral obligation were not culpably loose. We are not scolding, but only in earnest. Reader! if you have not paid for The Bugle you are now perusing, and are not so oppressed by poverty that you cannot pay, we mean YOU—YES, YOU.

—Some of those who made pledges at the Anniversary did so with the expectation that they would not be asked to pay till the latter part of the year. Of the delay of such we make no complaint, but only request those who can do so without too much inconvenience to themselves to forward their dues immediately.

GEORGE THOMPSON AT ROCHESTER.—Mr. Thompson had a grand and triumphant reception at Rochester, N. Y., in the face of the most desperate efforts to get up a row.—His speech, as reported in the *North Star*, is one of the very best he has made since he came to the country, and sweeps away in the most effectual manner the lies of his enemies. We shall copy it next week, and our readers may all anticipate a rich treat.

Expected Visit from Mr. Giddings.

We announced in our last that Hon. JOSHUA R. GIDDINGS would visit Salem on the 22d of April next, and address the people in a review of the proceedings of the Thirty-first Congress in respect to Slavery and matters relating thereto. It will be remembered that he was under an engagement to attend the Anti-Fugitive Law Convention held in this place last Autumn, but was prevented from coming on account of sickness in his family. The disappointment so generally felt on account of his absence at that time and the well-known desire of multitudes in this vicinity to hear him speak on the subjects to which he has devoted so much time and thought during his long term of service in Congress, induced a few individuals to give him an urgent invitation to pay us a visit.—To that invitation Mr. Giddings made the following reply, which was our authority for the announcement made last week:

JEFFERSON, March 17, '51.

GENTLEMEN:—I wrote you on Thursday, but by some neglect my letter was not put in the Post Office.

I shall be engaged in business until about the 20th of April. If you desire, I will visit your place on the 22d, if health permit. But so many demands are made upon my time, that I shall not be able to spend more than one day with you. I shall be pleased to see as many of the friends of liberty as may conveniently assemble for the purpose of interchanging views and sentiments. I am not particular as to the day. I merely mention the 22d, as the earliest at which I can make it convenient to visit you. I would certainly have complied with your request to visit Salem at an earlier day, except from the fact that I find myself compelled to submit to that of the Almighty which proclaimed to man, "by the sweat of thy face shalt thou eat bread."

Very respectfully,
J. R. GIDDINGS.

OLIVER JOHNSON,
JACOB HEATON,
B. S. JONES,
RICHARD H. GARRIGUES.

While on some accounts we should have preferred an earlier day for the meeting, we are glad on the whole that the time is so far distant as to afford ample opportunity for giving extensive notice to the people of the fact to be spread for their entertainment.

The persons on whose invitation Mr. G. has consented to come will probably act as a Committee of Arrangements; and we think we can assure the public that they will do all that can be done to make the occasion worthy of the object and the time.

It is probable that the meeting will commence at 10 o'clock, A. M. and be continued by an afternoon session; but the arrangements are not yet fixed.

• WHOEVER WILL, LET HIM COME.

WOMEN'S CONVENTION.—The Call for the next Women's Convention appears in our columns this week. Now then let the friends of the cause go to work and make all needful preparations for the meeting. The place we think, is well chosen. The people of Akron are noted for their courtesy and hospitality, and many of them having given their consent that the Convention should be held there, they will doubtless make ample provision for the comfort of those who attend it. Friends of the cause who live in places where newspapers are issued should endeavor to procure the publication of the Call for the information of their neighbors. It will arrest attention and excite discussion, even if it should not induce any one to attend the Convention.

—If we could whisper a word privately in the ears of those whose pens will be employed in writing to or for the Convention, and were not afraid of being thought impertinent, we would say, "BE BRIEF. Don't think it necessary to tell the world all you know in the compass of a single letter or address. If every one who writes goes over the whole subject from Alpha to Omega, the Convention will need to sit a month at least, and the proceedings will be as bulky as a Congressional document, and as dry. Seize upon some particular point that needs elucidation, and then come to the point at once, without tedious circumlocution; and don't forget to stop when you are done. Why should the mail be kept running after the corn is all ground?"

—There, if this prescription, well shaken, is infused with alacrity, we'll warrant the Convention immunity from the malady of Blandness and the scourge of Prolixity.

HORRIBLE.—The *Paddington Clarion*, published in Jasper Co., Miss., contains an account of the burning of a negro named Haley for violating and murdering the daughter of his master, a married woman.—The negro was chained to a tree, without trial, and burned in "the presence of near two hundred ladies and gentlemen." If a colored woman had been outraged by a white villain, would the perpetrator have been burned by the populace? The crime is a dreadful one, but it is no wonder that a man reared under the brutalizing influences of slavery should have committed it.

Mrs. EMMA R. COE.—We announce with peculiar satisfaction that this powerful advocate of the Rights of her sex, whose lectures in various parts of the country have attracted large and intelligent audiences and won the highest encomiums from the press, is about to visit Salem—will probably be here when this paragraph falls under the eye of our readers in this vicinity. We are not authorized to advertise her lectures, but we take it for granted that she she departs our citizens will have an opportunity to hear her.

Notes from the Lecturing Field.

The writer and companion turn aside from their contemplated route, and find a Providence there—in they decide their forces, and determine to attack two points at once, finding that mode of warfare had been successful heretofore—Joseph attacked Belvoir, and is not by a convincing cannonading, which effecteth nothing.—The Bible and God and Abraham are thrown into the breach, and prove ineffectual in silencing the battery of our friend, when the last grand defense is brought to bear in the form of stones and eggs—He receiveth a Baptism and wazeth stronger.—The mob triumpheth for a moment, but is totally repulsed on the following day.—The writer rideth Olivet and describeth his reception, as also the place.—The meetings are crowded and the liveliest interest manifested—One man among a number of noble ones—Thinketh highly of the Students, but less of the minister, and finally cloath his labors by obtaining subscribers, some money, and preaching a sermon.

It was our purpose at the close of the meetings at Battle Creek, to have gone direct to Marshall, the County seat of Calhoun Co., but being urged by some friends, we turned aside to visit Belvoir and Olivet, about twelve miles North. It has been our policy to separate and hold two series of meetings at the same time, whenever it could be done to advantage, and I felt strong enough to go through meetings alone. We did so at the above places, Joseph staying at Belvoir, while I went on to Olivet. I shall therefore speak of the meetings separately.

Belvoir has a hard reputation, and is even worse than its reputation, taken as a whole. If you are acquainted with the darkest town in the darkest county of Ohio, you will be able to form some estimate of the condition of things there. Be it however understood, that even as in Sodom there was a Lot, so in this place there are a few good souls. The house in which the meetings were held is quite large, and quite a large number were in attendance. Some opposition was manifested from the beginning, and especially when a word was spoken in reference to the Constitution, Fugitive Bill, or any of its abettors. A Mr. Giles, quite a well behaved man on the whole, undertook a defence of slavery from the Bible, showing, as he said, from Genesis to Revelations that God sanctioned slavery, those who practised it being among his special favorites, including of course "Abraham," "Jacob," &c. He also maintained that the Constitution was like the Bible, and that the Laws of '33 and '50 were constitutional, and must be obeyed. On these topics he spoke some three hours, on Friday night, to the entire satisfaction of himself, and the amusement of his auditory. On Saturday evening the effects of this Bible argument were manifested in the most appropriate manner. Our friend had scarce commenced when it was evident that Bible instructions could no longer be assailed with impunity—that the Constitutional provisions of our government were too sacred to be interfered with by the unenraptured. The instruments of sacred music introduced at Adrian, viz: "the goose quill squallers," were put in requisition, and the accompaniments of stamping, yelling, hissing and groaning were used with great effect by the mob inside of the building, while the more effective forces assailed the house from the outside. Stones and other missiles were thrown with violence against the house, to the no small danger of those inside. Some of the good women drew close around Joseph and did what they could for his protection. About this time the window behind the speaker was broken in by showers of eggs, which scattered the glass in great abundance. Several of the audience were all but covered with the broken eggs, a full share falling to the lot of Joseph, who had at least a score of patches on his person, which took him no small time and pains to clean. Other windows were broken by the eggs, and not less than a quarter of a hundred took effect. Thus was the meeting broken up, a few stout hearts escorting Joseph to his lodgings. I went down on Sunday morning and held a meeting in the same place, and continued in the afternoon. The audiences were large and attentive with few exceptions, the decent portion of community beginning to sympathize with us. The Mr. Giles who defended slavery was not present at the row, and on Sunday expressed his regret that such a thing could have happened. The house gave many signs of the violence of the mob on the previous evening, although efforts had been made to clean, put in the windows, etc. before meeting. Everywhere, on the ceiling, stove pipe, table, floor, and windows were stains where the eggs struck. At the close of the afternoon meeting, we obtained six subscribers for The Bugle, and amid the good wishes of a few the meetings ended.

Olivet is a Colony from the Oberlin Institute, Ohio, having been settled but a few years since by a few families from that place. There is quite a flourishing Seminary, with about a hundred students, under the charge of Mr. Bertlett, Principal. I also found that James H. Byrd, who a few years since was engaged as an anti-slavery lecturer in our State, is settled here as Pastor.

The Chapel of the institution was granted me at once for the meetings, and two or three meetings were given up by the students that I might have an opportunity to present the claims of the slave. A finer, more generous and promising number of young ladies and gentlemen I have seldom seen in connection with any institution. The meetings were all well attended, the chapel being filled every evening and while I presented the most thorough anti-slavery sentiments, involving all the radical principles of our Society, the most marked attention was given by all, and often was I interrupted by the spontaneous applause of the audience. No exceptions were taken publicly to our views, and all seemed blessed by the meetings. Never was I treated with more gentlemanly kindness than by the friends of this infant institution and others. There was, however, one exception to this, which caused the deepest regret among the entire people. When I arrived in town I was welcomed to the house of Harris Stevens, who,

having no barn, told me his brother had seen Mr. Reed who had invited us to his house. I found him and told him what Mr. Stevens said, and he very kindly gave me to understand that all was right, talked away, and told me to make myself at home, said he had plenty of oats and corn, &c. In conversation with him before the meeting he talked very much about his unbounded love for the slave and for humanity in general—said "Oh! if I were but a young man, I would throw myself into this work and spend my life in the work of emancipation." I went after the meeting to the house of Mr. Stevens to stay over night, and in the morning he and I, with Joseph, who had walked over from Belvoir, went to see after the horses, when he (Reed) told us there must be some mistake about his being willing to keep us. I asked him if he wished me to understand that he would not keep my horses; if it was so, to be manly and tell me, and I would remove them. He gave me to understand that he had to buy his father, and was not willing to keep them.—This of course was a stunner of a commentary on his last evening's professions. I took the team to the tavern, but next morning it was taken away by one of the friends to his stable. The landlord would take nothing, and a dozen men offered to keep them. This friend Reed is one of the greatest sticklers for Orthodoxy in the place, and cannot look with any allowance upon a heretic in faith, though heresy in practice is quite another thing.

I am confident, however, that there are but few, perhaps not another, such in the place. I have reason to believe that his change in conduct and feelings was occasioned by my not feeling free to pray in public. Several of the friends subscribed for The Bugle, and a few dollars were contributed to the cause.

The minister seemed very much afraid of heresy, and in consequence fought rather shy of the meetings. At the close of my lectures I was invited and urged, if possible, to preach a sermon the next Sunday evening. I consented, and application was made for the chapel.—The subject was brought before the church in the morning. Mr. Byrd and Reed opposed it on the ground that there was reason to believe that I was heretical. One of their oldest, and I may say with propriety one of their best members, stated that the meeting would be at his house, that there were a great number anxious to hear, and they would not be disappointed.—To the great credit of the church, only six voted to shut the chapel, and I preached after my return from Belvoir to a densely crowded house, who listened to my remarks with unusual interest. Our visit was timely and blessed. I made precious acquaintance with a few divine souls, among whom I must mention the Hosfords, Curtis, Stevens, &c. I wish success to the place and the friends. Thence we went to Marshall, but could not get a meeting here for several causes.

We got a box of books from Salem, seasoned by freight charge of seven dollars and eighty-seven cents. We have been longing for a Bugle and were much disappointed in not receiving one here. We are doing for the paper—almost.

Yours, W.

After the foregoing was in type we received the following, from which it will be seen that the Michigan campaign has been suddenly terminated.—*Ed. Bugle.*

WINDHAM, March, 20, 1851.

DEAR OLIVER:—Two days ago, I was helping James W. Walker hold meetings in Jackson Mich.; to-day I am at the home of my friends, in attendance on the couch of sickness. I was sorry to be thus summoned from the "Lecturing Field," but there was no help for it. My return will break up our mission. James would have remained a couple of weeks longer, but now, various considerations, (not the least of which will be a due regard to his health,) will urge him away immediately. I had made my arrangements to stay in the State 2 or 3 months, and shall probably go back as soon as I can be spared here.

We had held about 70 meetings, and obtained about 120 subscribers for The Bugle.

In haste, yours, for the cause,
JOSEPH TREAT.

Comeoutism in the West.

CENTER, Williams County, Ohio, }
March 23, 1851. }

BROTHER JOHNSON: Suffer us to say through The Bugle to our friends who are its readers and who may be anxious to know how we prosper in this County in the cause of humanity, that we still hold to our anti-slavery principles and have advocated them with considerable success, and are much encouraged from the fact that one of the ministers of the United Brethren has come out and taken a decided stand on anti-slavery and moral reform. He is holding meetings at different places, and we consider him able to compete with any of the lawyers or priests in this County on the anti-slavery and other moral reform questions.

The meetings have been interesting and well attended. We have had considerable opposition, but we think our opponents are losing ground. Our meetings are open for free discussion. We believe truth seeks investigation, but error avoids it. The Fugitive law is very unpopular here, and we believe this abominable law has caused the subject of slavery to be agitated, which has opened the eyes of many to the pro-slavery character of the Constitution and the Government.

We intend to continue to hold meetings, and we would be glad if some of the anti-slavery lecturers would give us a call, and bring some anti-slavery books and hold meetings in this section. The members of the popular churches are ignorant of the fact that they are members of pro-slavery churches, because the priests teach that they are anti-slavery.

Yours, in the cause of God and humanity,
JOHN BOWMAN,
BENJ. BOWMAN.

EDITOR'S TABLE.

HINE'S PROGRESS PAMPHLETS.—No. 3 of the series has just reached us, but No. 2 has never come to hand. The subject of No. 3 is—Tua TENANT. It is discussed under the six following heads, viz: History of Tenantry; Injustice of Tenantry; Wastefulness of Tenantry; Demoralization of Tenantry; Servitude of Tenantry; Redemption from Tenantry. The question is handled with the vigor which is characteristic of the author. The truths he presents should arrest the attention of the Working Classes, and indeed of the whole community, for they are vital to the prosperity of States and the stability of Governments. The price of each number of these pamphlets is 10 cents.—Cincinnati: Bagley & Freeman.

NORTH BRITISH REVIEW.—(L. Scott & Co's Reprint.)—No. 28, February, 1851. This number contains nine articles, all exhibiting in a greater or less degree the marks of Orthodox Conservatism combined with an elevated literary taste. The titles of the articles are as follows: British and Continental Ethics and Christianity; Rome and the Italian Revolution; Philip Doddridge; Literature and the Labor Question; Neander; Gold Mines; Romans of Arthur H. Hallam; The Social Position of Woman; Sir Charles Lyell's Travels in America. The article on the Social Position of Woman is more remarkable for dogmatism than propriety, more pungent than candid. The writer talks seriously of "woman's excellent privilege of subordination, and the man's ennobling responsibility as chief," of the doctrine of woman's equality with man as originating "among the fetid and gaudy peepies which dyed the harvest of the first French Revolution," and boldly declares that "the social subordination of woman to man is a law of nature, and not a thing that can ever be reasonably called into question." "Man," he says, "having the advantage of the stoutest limbs, and the strongest will to use them with, it is obvious that we were he to decree the social subordination of woman, he would, by that very decree, be performing an act of sovereignty which, thanks to his muscles and his wit, he could at all times recall." The revival of the "ridiculous question" of Woman's Rights in "our own frivolous age," in France, Germany and the United States, is attributed to "a wide moral delinquency"—a debasement which the writer thinks has reached Great Britain only in a very slight degree. The "muscles" of the man who attempts to sustain positions like these are no doubt sufficiently imposing, but his "wit" is not so apparent.

EDINBURGH REVIEW.—The January number (L. Scott & Co's Reprint) presents the following table of contents: English Socialism, and Communistic Associations; The Struggle of Italy; Devon and Cornwall; Sewall's Odes and Epodes of Horace; Lord Campbell's Chief Justices; Lord Holland's Foreign Reminiscences; Kings and Popes; The Menace of War in Germany; Lord Clarendon's Administration. These subjects are all discussed with the vigor and earnestness which have always characterized the literary organ of the Scottish Capital.

BLACKWOOD'S MAGAZINE for March gives us Literature and Politics in about the usual proportions and of the usual quality. The literary articles are Part 7 of Bulwer's new Novel: Legends of the Monastic Orders, as represented in the Fine Arts; Lavengro; The Arts in Portugal; and a Review of Southey's Life and Correspondence. The Political articles bear the following titles: The Dangers of the Country; The Ministry and the Agricultural Interest.—New York: L. Scott & Co's Reprint.

THE LIVING AGE, No. 358, closes the twenty-eighth volume of this miscellany, of whose many excellent qualities we have so often spoken. It brings as usual a great variety of articles selected from sources not accessible to the general reader.

THE PRISONERS' FRIEND for March gives Marshal Tukey of Boston a well deserved drubbing for some of his works of supererogation, and contains beside much interesting matter.

NATIONAL CONVENTION.—The Cleveland *True Democrat* has made a proposal which finds favor with the presses that take the side of freedom, viz: that on the Fourth of July next a Convention be held at Buffalo, Cleveland or Pittsburgh, of all who are opposed to the God-authorized Fugitive law. Its objection has been made to the time named for the Convention, on the ground that many will be liable to be kept away by local celebrations, but all agree that the plan of holding it is a good one. Let it be held by all means.

OHIO BLUE LAWS.—The Black laws, which so long disgraced the statute-books of Ohio, have been repealed, but the Blue ones are still in force, as our readers will see by a letter in another column from a man who has been thrust into jail in Canfield for the crime (?) of splitting firewood, to keep himself and his family from freezing, on the Sabbath. It is a shame and a reproach that such a law as that under which our correspondent was prosecuted, fined and imprisoned, was not long since repealed. It has always been a dead letter, except in a few cases where, as in this instance, Pharisaical bigotry or something worse has prompted some small-souled sectarian to procure its enforcement. We hope this case of persecution worthy as it is of the times.

"When Church and State
Were wedded by our spiritual fathers,
And on submissive shoulders sat
The Wilsons and the Cotton Mothers,"

will arrest the attention of the friends of Religious Liberty and lead to a repeal of the odious and detestable law under which very mean men may send very good ones to prison.

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RECEIPTS.

THE BUGLE.

For The Bugle.
Parables for the Day.

THE PRIESTS AND DISCIPLES OF VOLTAIRE IN CONVENTION.

In a great city near the Eastern Sea, the Priests of the National Religion met in Convention with the disciples of one Voltaire to form a bond of Union. For they had long felt that they were one at heart. And as soon as the Convention was opened, the Priests hastened to bring forward the following dogma as a ground of union: God will damn all but the elect. But to this the disciples of Voltaire objected, and would amend the proposition as follows: God cares not at all for man, and will let him die like the beasts. But the Priests preferred their original resolution, and urged it with many words. And now after a long and angry debate, the Convention was like to disperse in a passion. But there arose a centurion who was called Rynders, and calmed the tumult with sweet and soothing speech. Why should we quarrel, said he, when we are one at heart? Let us unite in the passage of the following sentiment: That religious and municipal corporations are immortal, and are the objects truly dear to God, and man is made for them; and the highest law for man in the universe, is a municipal statute passed by the elect. And, at once, the whole assembly arose with a shout, and said, our beloved brother, the centurion, hath spoken the words of wisdom. The holiest thing for man is a statute of the elect. And the Convention dispersed with many words of rejoicing and congratulation; and that day the centurion dined in the palace of the high priest; and his face glowed with red wine, and his stomach was distended with delicious meats.

THE SIMPLE MAN AND THE MINISTER.

A man of a simple mind, who loved God and Man, sat on a Sunday-morning on the great stone steps of a Church, where the shadow of the columns of the porch fell. And it chanced when the congregation broke up at the close of the first service, that the minister passed out near where the simple man was sitting, and seeing him resting his head on his hands, as they do who think, the minister inquired the subject of his thoughts. I am considering, said the man, whether the Roman Church is the mother of Harlots. That, indeed, is she, said the minister, and she fills the earth with her abominations. Come out of her, my people, and be not partaker of her sins! And the man looked up, and with great simplicity asked: If the Roman Church is the mother of Harlots, what are the Protestant sects? And the minister said, I fear you ask questions improper to be answered. And turning on his heel he walked away; but the bystanders noticed that his lips twitched, and that then there was a queer smile on his face, for the minister was more of a man than a priest. And after he was out of hearing of the crowd, he said to himself, 'The man has spoken truth, but it should not be spoken aloud.' For though a fair man, the minister had not yet confidence in the free expression of truth.

THE THREE DOGS—A FABLE.

One fair morning in Summer, two dogs met under an Oak tree. One of them was named Bruin, a tall black dog with long nose and tail, and he wore a brass collar on his neck. The other was a kind of brown dog with a pug nose and short stiff tail, and his name was Tiger. And after paying the compliments of the morning, they fell to talking on politics. And Bruin lamented the sad aspect of affairs in the country, and the disorganizing spirit abroad in society. And he said, I have a great deal of landed property and considerable bank-stock, but these wild notions spreading among the common people, of land-monopoly, and socialism, and anti-slavery, are putting every thing at hazard. I cast my influence with the great conservative Whig party. Upon this, Tiger got up and ran around the tree several times, and finally sat down opposite Bruin; and said he, I have always boasted of my position in the great progressive Democratic party. And you know we have had many a quarrel about Tariff and vested rights. But now I agree with you, that we must put a stop to these disorganizing tendencies. The people are not to be trusted, and henceforth I am as one with you. And saying this he shook his tail fiercely, and pawed the ground with his hinder feet, scattering the gravel in all directions. And Bruin looked upon him with a smiling countenance, and told him he might smell of his brass collar. Now as they were rejoicing and congratulating each other, there came along a dog of a yellowish white color. And his tail and ears were cut off close, and his name was Milky. And Tiger ran up to him and asked him his politics and principles. And Milky hung down his head and said, my principles are somewhat like my ears and tail, not very prominent, as you perceive. Do not wish to insult me, said Tiger? If my tail is short, it grew so, but yours was cut off. And thereupon he sprang upon Milky and bit him so severely that he yelped, and ran away at full speed. But Bruin was very much amused to see the quarrel, and when Tiger came back from the chase, he told him that he need not be concerned at the shortness of his tail, for that he had enough for both of

them. I know that, said Tiger, but how I am to fit it to my own haunches is more than I can tell. O, said Bruin, I'll see to that; and thereupon they parted in great friendship. But as Bruin went away, he carried his tail very high, partly to encourage Tiger, and partly through pride. And as long as they were in sight of each other, Tiger looked back at the up-raised tail of Bruin; and he was glad in the thought that some day he might have Bruin's tail altogether to himself.

"They All Belong to Me."

BY ELIZA COOK.

There are riches without measure
Scattered thickly o'er the land,
There are heaps and heaps of treasure,
Bright, beautiful, and grand;
There are forests, there are mountains,
There are meadows, there are hills,
Forming everlasting fountains
In the bosom of the hills;
There are birds and there are flowers,
The fairest things that be;
And these great and joyous powers,
O, "they all belong to me!"

There are golden acres bending
In the light of harvest rays,
There are garland branches blending
With the breath of June's sweet days;
There are pasture grasses blowing
In the dewy meadow shade,
There are herds of cattle lowing
In the midst of bloom and blade;
There are noble elms that quiver
As the gale comes full and free,
There are alders by the river,
And "they all belong to me!"

I care not who may reckon
The wheat piled up in sacks,
Nor who has power to beckon
The woodman with his axe;
I care not who holds leases
Of the upland or the dell,
Nor who may count the flocks
When the flocks are fit to sell.
While there's beauty none can barter
By the greensward and the tree,
Claim who will by seal and charter,
Yet "they all belong to me!"

There's the thick and dangled cover
Where the hare and pheasant play,
There are sheets of rosy clover,
There are hedges crowned with May;
There are vines all dark and gushing,
There are orchards ripe and red,
There are herds of wild deer crushing
The bush-bells as they tread.
And ye who count in money
The value these may be,
Your hives but hold my honey,
For "they all belong to me!"

Ye cannot shut the tree in,
Ye cannot hide the hills,
Ye cannot wall the sea in,
Ye cannot choke the rills;
The corn will only nestle
In the broad arms of the sky,
The clover crop must wrestle
With the common wind, or die.
And while these stores of treasure
Are spread where I may see,
By God's high, bounteous pleasure,
"They all belong to me!"

What care I for the profit
The stricken stem may yield?
I have the shadow of it,
While I'm in the field;
What reck I of the riches
The mill-stream gathers fast,
While I bask in shady niches
And see the brook go past?
What reck I who has title,
To the widest lands that be?
They are mine without requital,
God gave them all to me.

A Well-drawn Likeness.

We give below an extract from a discourse on WORLDLY AMBITION, from a volume of sermons by arch-deacon Manning, published in London in the year 1818. Our readers can apply it to themselves as they concern. "How few men, with the baits of power, elevation, applause, before them, can resist the allurements of indirect means, such as compromises, abandonment of pledges or obligations, and the like! It is a melancholy and most instructive fact, that there is hardly one of the world's great men in whose private history there is not to be found some staining of conscience, some departure from rectitude, stern fidelity, and determined abiding by truth and right, in the teeth of danger, or at the cost of failure in their ruling passion. In the earnestness with which they seek their aim, they grow precipitate, unscrupulous, reckless, obdurate; and that in proportion as the end nears, and the strife thickens, and success or failure are in the crisis. One last step, the last act which secures the desires of a life, is often one that henceforth makes life not worth the living. They have succeeded; the point is won. But at what a cost? At the price of their heart's faith in the power of truth and right. They have in some way struck a bargain, or chaffered with a lie, and put their trust for success in a falsehood, which if it be anything, is an unclean spirit. They have withdrawn their faith from the supremacy of righteousness, they have forsaken the service of truth and goodness, because these appeared to be despised, disarmed, and exiled, because the world seemed too strong for them, and because the dictates of faith and truth pointed to paths that seemed to lead away from the desired end. And yet, if wrong and falsehood can at all bring success, by whose strength do they prevail? Who is he that works by them in the world, but the same that said, 'All these things will I give thee, if thou wilt fall down and worship me?'"

It is said that a balloon has been constructed at Paris which obeys the helm, and can be driven even against the wind by its conductor. This machine has made several voyages round the Hippodrome, and has been made to turn in every direction; but its progress in the air has not yet been tested, and the utmost secrecy is observed as to the means employed.

The Hungarian Spirit.

GRACE GREENWOOD, 'THE HUNGARIAN HEROINE,' AND SAYRES AND DRAYTON.—The cause of Liberty is the same throughout the world—the sentiment is the same wherever the impulse of freedom exists, whether it struggles in the breast of the brave Hungarian, or the long-suffering American slave. The following passage, from Grace Greenwood's last letter to the National Era, illustrating this point, will be read with interest:—

On Thursday afternoon, I had a charming gallop with some pleasant friends. Apollonia Jagiello was of the party, and half wild with childlike gaiety. She rides with much freedom, fearlessness and grace, and with her very picturesque dress, looks finely indeed on horseback.

Yesterday we visited the Prison and the Infirmary, both of which deserve a better notice than I can give them here. At the former place, we were most interested by Captain Sayres and Drayton, of the 'Pearl.' We found them as comfortable and cheerful as we had expected. Drayton says that he suffers most from the vile companionship which he is called to endure.

The jailor, who is a very gentlemanly person, spoke in high terms of these two prisoners. As I looked into the melancholy faces of these men, suffering so deeply, hopelessly through long years, for the crime of helping their oppressed and degraded brethren to the freedom they themselves inherited and loved, sharp was the pain at my heart, bitter and I fear impatient the cry of my soul—How long, O Lord, how long? I was glad to hear that Mr. Drayton, who impressed me as a very sincere, earnest man, was shortly to be removed to more comfortable quarters. I hope that he may be allowed a room to himself, for with all his submission and faith, he can scarcely be otherwise than wretched where he now is.

It was beautiful to witness Jagiello's sympathy with these unfortunate men. She, simple girl, could see no difference between helping American slaves to obtain their freedom, and inciting Hungarian peasants to revolt against Austrian tyranny—or rescuing Polish exiles, condemned to Siberia. Ah, when will she learn the grand American creed, that God is a partial Father, who made of one blood all the nations of the earth—except Ethiopians, whom He created in order to unshame Himself of a great curse, and to wreak an eternal hate? When will she learn our fundamental Republican principle, that 'all men are created free and equal—except niggers.' But I fear her truthful, childlike mind will never come up to such heights of wisdom.

"Could you convince you that slavery is right?" said Mr. B. to her the other day.

"Not the Lord himself," she answered, in a deep, firm voice, and with one of her clear, brilliant glances.

THE HORRORS OF A FREE EDUCATION.—It is astonishing how some men hold out against the certain advance of the age in every kind of improvement. The *Hamilton* (C. W.) *Spectator* has met with the rarest specimen of this class of obstinate holdouts that we have yet heard of. He claims to be a "Westminster farmer;" he mortally fears—grieved with that indefatigable promoter of Free Education in the Canadas, Rev. Dr. Ryerson, and thus depicts the horrible results of Free Education upon the children of a poor man:—

"Educating their children is a ready way to increase drunkenness and idleness they will turn about and say we are master of you we make you pay for our children and we can Croise about," a proceeding which, he says, is "Robbing peter to pay paul is an in Justice and is built upon a sandy foundation. It cannot stand and it is permitted to go on and it comes to find great will be the fall of it." He concludes a somewhat long communication by requesting the Editor "to insert it in a conspicuous place in his wide ser Quaterly paper."

MUSTERED TAPPINGS.—A barrel of brandy, on storage at the railroad depot in South Deerfield, Mass., was suddenly disposed of last week. The depot being on wheels, some believer in mysterious spiritual tapplings went under it, bored up through the floor, and tapped the barrel as it laid in the depot. Juggling up what he wished to make use of, he left the remainder to the laws of gravity and gravel.

SONG.

True to thy fond misgivings,
These fruitless tears give o'er—
No absence can divide us love,
No parting part we love;
Mountains and seas may rise between
To mock our baffled will,
But heart in heart, and soul in soul,
We bide together still.

Where'er I go, or far or near,
I cannot be alone;
Thy voice is ever in mine ear,
Thy hand pressed in my own;
Thy head upon my pillow rests,
Thy words my bosom thrill,
And heart in heart, and soul in soul,
We bide together still.

And when stern Death shall work his worst,
And all our joys are done,
Even by the mystery that unites
The dial and the sun;
Though one exist in heavenly bliss,
One in this world of ill,
Yet heart in heart, and soul in soul,
We'll bide together still.

SOCIETY IN CALIFORNIA.—Here is an extract of a private letter from San Francisco, published in the N. Y. Tribune. The article in the New York Tribune, some time since, in regard to society in San Francisco, was really a scorcher. The force of language was only excelled by the truthfulness of the picture. There are some two or three thousand gamblers here and nearly as many more Sydney thieves. There are few virtuous females here. If a man brings a young wife with him, the chances are that some of the gamblers will seduce her away—for many of them possess good address, are insinuating in their manners, and are much skilled in diplomacy of this kind. A bad state of things. You will notice by the papers that shooting among our blacklegs and rowdies is becoming quite fashionable pastime—two or three having been killed lately. Well, while it may afford the parties some amusement, the community at large suffer nothing from the loss.

Absence.

BY MRS. FRANCES KIMBLE BUTLER.

What shall I do with all the days and hours
That must be counted ere I see thy face?
How shall I charm the interval that lowers
Between this time and that sweet time of grace?

Shall I in slumber steep each weary sense,
Weary with longing—shall I flee away,
Into past days, with some fond pretence
Cheat myself to forget the present day?

Shall love for thee lay on my soul the sin
Of casting from me God's great gift of time;
Shall I, these moments of memory locked within,
Leave, and forget, life's purposes sublime?

Oh! how, or by what means, may I contrive
To bring the hour that brings thee back more near;

How may I teach my drooping hope to live
Until that blessed time, and thou, art there?

I'll tell thee: for thy sake, I will lay hold
Of all good aims, and consecrate to thee,
In worthy deeds, each moment that is told
While thou, beloved one! art far from me.

For thee, I will arouse my thoughts to try
All heavenward flights, all high and holy strains;

For thy dear sake, I will walk patiently
Through these long hours, nor call their minutes pains.

I will this dreary blank of absence make
A noble task-time, and will therein strive
To follow excellence, and to o'ertake
More good than I have won since yet I live.

So may this doomed time build up in me
A thousand graces, which shall thus be thine;
So may my love and longing hallowed be,
And thy dear thought and influence divine.

Gamblers in the Grip of the Law.

In Boston recently, on a Saturday evening, the Police of Boston by an organized and well concerted movement, made a simultaneous descent upon thirteen notorious gambling houses, and captured 86 of the players. The prisoners, forming quite a caravan, were marched in couples with handcuffs welded (three feet apart) to chains, and thus marched like a slave-coffe to the jail. Some of them were extremely "respectable," and every one of them in favor of the supremacy of the laws, particularly that for catching fugitive slaves, though not quite so zealous for the enforcement of the statute against gambling. The Commonwealth says, that one of the men when about being put into the cell, started back, declaring that he never slept in such a place in his life, and must be exempt from doing so. He was pressed into service, with the privilege to remain awake! Another of the tender nerved gentlemen said he should die to stay all night in such a place. The officer told him that if he did, he should be buried the very first thing in the morning! The simultaneous roar of about eighty of his comrades caused the delicate gentleman to succumb. On a subsequent night 26 more were captured and marched to prison in the same way. They were all fined according to law.

LIGHT READING.—The condemnation of much of the "light reading" of the day is not that it is absolutely, necessarily pernicious, but that it often tempts to the neglect and disregard of writings far more essential. We believe there was no volume of sermons or professedly devotional exercises published in 1850 which is calculated to influence so many young minds beneficently, to teach them to trust in Virtue and loathe the ways of Vice—as Dickens's *David Copperfield*; and yet a youth who devotes all his reading hours to works of imagination, even though each were in itself so wholesome as this, would enter upon the stage of responsible action most wretchedly qualified for the discharge of his civil and social duties. And thus an exclusive addiction to the magazine and kindred periodical literature of our day can have no other result than to unfit its devotees for true and beneficent lives. As well might our youth of both sexes be furnished exclusively on sugar and its various products as accustoming to read only novels, tales, poems, &c. with a meager synopsis of transpiring events, in the vain presumption that, because such reading is attractive and usually not immoral, it will suffice of itself to qualify them for an enlightened and conscientious discharge of the diversified responsibilities of life.—N. Y. Tribune.

WM. WELLS BROWN writes to the North Star an entertaining letter from Scotland, and mentions the interview which Wm. and Ellen Crafts and himself had with the celebrated Dr. Thomas Dick. The Dr. called at their lodgings in Dundee, "to congratulate William and Ellen Craft upon their escape from the republican Christians of the United States." They afterwards called upon the venerable astronomer, at his house, in Broughly Ferry, by invitation, and were shown his instruments, library, &c. Dr. Dick took part in an anti-slavery meeting in Dundee, as also did Rev. George Gilliland, well known as the author of the *Portraits of Literary Men*, and one of the first critics of Scotland.

"WHEN TAKEN TO BE WELL SHAKEN."—One day last week a certain disciple of Esculapius who is extremely desirous of ministering to the body politic in the capacity of Member of Congress, called upon one of his patients, and in great haste, felt for his purse, prescribed, &c., and left, as he supposed, a portion of medicine, with directions "to be taken once in two hours." After his departure the package was opened, when instead of pills or anything of that sort, it was found that the doctor had (perhaps inadvertently) put his hand into the wrong pocket, and left a package of votes for "George W. Aldridge for Member of Congress."—Dover (N. H.) Enquirer.

PROF. SOLOMON of Harrisburgh, Ky., is said to have discovered another new motive power. He has successfully applied the entire power of carbonic acid gas as a substitute for steam in propelling machinery for every purpose. Prof. S. claims to be able to control it with perfect safety and that it will afford a power equal to steam in one-fifth of the space, and one hundredth part of the expense, dispensing with both furnaces and boilers. Experiments have recently been made at Cincinnati which are said to be entirely satisfactory.

JAMES BARNABY Merchant Tailor, and Dealer in Cloths!

Is just receiving, at his store, North side Main street, Salem, Ohio, a new and elegant assortment of Cloths, Casimeres, Vestings, &c., which he is prepared to make up to order, or sell by the yard or pattern, as required. Those wishing to furnish themselves with Dress, Frock, or Sack Coats, Over-Coats, Pantaloons, or Waistcoats, will please call, look at his goods, and if convinced it will be to their interest to do so, leave their measures; and in from one to six days, the clothes shall be ready, and the fit, quality, durability and Cheapness, warranted equal to the very best to be had here or elsewhere, and superior to any that are not the best.

THE TAILORING BUSINESS Carried on as heretofore.
Oct. 25th, 1850.

The Young Abolitionist!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 25 cts., Muslin 25 cts., per copy. L. TRESGOTT & CO., 34 West 4th St., Cincinnati.
August 10, 1850.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.
New Lyme, Aug. 17th, 1850.

SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of SEWING SILK, of all degrees and colors, either in packages or 100 Skein Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio. Also PATENT THREAD, Warranted as good and as cheap as the country can produce. We are in the constant receipt of these articles, and for such will sell them as above stated at the very lowest rates possible.
BARNABY & WHINERY.
June 1, 1850.

Saddle for Sale.

FOR Sale, very cheap, a SADDLE, almost new. English tree. Will be sold in exchange for produce. Inquire of Oliver Johnson, Howell Hise's.

JOHN C. WHINERY—Office over the Book Store.

All operations in *Dentistry* performed in the best manner, and all work warranted elegant and durable. Charges reasonable.
Salem, Sept. 8th, 1849.

SALEM BOOKSTORE!!

BARNABY & WHINERY Dealers in Books, Stationery, &c., North side of Main st., Salem, O.
A general assortment of Literary, Scientific, Religious and Miscellaneous Books and school books, kept constantly on hand. Prices reasonable. Terms, CASH.
Salem, Ohio, 1849.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to the Navy's System of Teaching Geography, or Bakiwell's Universal Pronouncing Gazetteer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascus, Col. Co., O., or to Barnaby & Whinery, Salem, Columbiana County, Ohio. Enoch Woolman.
Also, for sale at the above named places, several Cases of Scientific Apparatus, for Common Schools.

ANTI-SLAVERY BOOKS!!

The following are for Sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.
The Young Abolitionists, by J. E. Jones.
Liberty Bell.
Douglass's Narrative.
Brown's Do.
Brown's Anti-Slavery Harp.
Archy Moore.
Slavery Illustrated in its effects upon Woman.
Despotism in America.
Church as it is, the forlorn hope of Slavery.
Brotherhood of Thieves.
Slaveholder's Religion.
War in Texas.
Garrison's Poems.
Pierpont's Poems.
Phillips' Wreckage's Poems.
Condition of the People of Color.
Legion of Liberty.
Madison Papers.
Phillips' Review of Spooner.
Distinctor.
Moody's History of the Mexican War.
Letters and Speeches of Geo. Thompson.
And various other Anti-Slavery Books.
Pamphlets. Also a variety of other Reform publications; such as
Equality of the sexes, By Sarah M. Grimke.
May's Discourse on the Rights and Condition of Woman.
Auto-biography of H. C. Wright.
James Boyle's letter to Garrison.
Pious Friends, Pillsbury.
Health Tracts.
Water-Cure Manual.
Female Midwifery.
N. P. Rogers' Writings.
Theodore Parker's Sermons.
Ballou's Non-Resistance.
George S. Burleigh's Poems.
&c. &c. &c.
Also a General assortment of Books, Miscellaneous, Scientific and Literary.
BARNABY & WHINERY.
August 21, 1849.

WM. J. BRIGHT,

Attorney at Law, Hartford, Trumbull Co., O. Prompt attention will be given to collections in Trumbull and adjoining counties.
Nov. 23, '50.

NEW LEATHER STORE,

MAIN ST., NEAR THE BANK, SALEM, O.
THE Subscriber offers for sale, *Upper Leather, Calfskin, Sole and Harness Leather, Morocco and Binding Skins*; Also, all kinds of Shoe Leather cut to pattern.
E. ELDRIDGE.
Aug. 1, 8 mo., 1850.

New Daily Paper in Boston.

A LARGE number of earnest Friends of Freedom, dissatisfied with the present condition of the Party Press, and desirous of having an organ which shall set forth temperately but fearlessly, their sentiments and principles, have come forward and contrived, each one his mite, to a Fund for that purpose.

That Fund has been placed in the hands of Trustees who will publish in the City of Boston, on the First Day of January, 1851, a new Daily Paper, to be called

THE COMMONWEALTH,

and continue to publish the same EVERY MORNING, except Sunday.

It will set forth the principles of the FREE SOIL PARTY; but it will be truly A FAIR PAPER, and not the bond-servant of any cause, or party, except that of Freedom, Truth, and Humanity.

THE POLAR STAR toward which it will ever point will be THE RIGHT; but the right of ALL.

It will recognize the obligation of Law, the necessity of Order, and the duty of Peace and Good Will to men.

No pains or expense will be spared to render it a Good Daily Paper; a Commercial, Political, and Literary Paper, worthy the men who create it, and the sentiments which it will represent.

The names of the Editors will be announced hereafter.

The Price of the Daily will be Five Dollars in advance.

Subscriptions and applications for Advertisements received for the present at No. 3 Water street.

S. G. HOWE,
WILLIAM JACKSON, Trustees.
F. W. BIRD,
JOHN P. JEWETT.

NEW-YORK TRIBUNE.

DAILY, WEEKLY, & SEMI-WEEKLY

THE NEW-YORK TRIBUNE solicits the patronage of the Business and Reading Public on the following grounds:—

1. It gives more reading matter per week in proportion to its cost than any other paper in the world, more than any but one paper (The London Times) gives at any price.
2. It has a wider circle of Correspondents in Europe, Asia, California, Oregon, Canada, &c., as well as our own Atlantic States, than any other paper.
3. While its Telegraphic, Congressional, European, California, and General News is unsurpassed; its usual extent of non-advertising matter enables its Editors to devote a liberal space to discussions of the events and accounts of the progress of the great Moral, Social, and Philanthropic movements of the day. No other journal in America considers so fully and so hopefully the agitations of our time—looking to the extinction of Paperyism, and the Elevation of Labor.
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In Politics, The Tribune inclines to the Wing party, regarding it as the party of Peace, of Moderation in Industrial Progress, and of scrupulous respect for the Rights of other countries and nations. The systematic encouragement and protection of Labor, the prosecution of Internal Improvements, whether through the efforts of the Federal Government, of the several States, or of associated individuals, and the promotion of Temperance, Morality, Industry, Social Justice, and Plenty, it recognizes as among its primary aims of Political and Social action. But while The Tribune accords generally with the Whig party, it is the slave of no party whatever. It fearlessly avows its convictions, whether popular or unpopular, accepted or rejected by any party, and is interested in political action only as that seems conducive to Human Well-being. The noble and beneficent idea of securing to every family an untailing Home, by making the Public Lands Free in limited portions to each Actual Settler, and refusing them to others, or to those, except within fixed limits, has not yet been formally accepted by either of the great parties, yet it is regarded and commended by The Tribune as first among the Political Reforms now attracting attention. Free Schools, Homestead Exemption, a legal Limitation of the Hours of Labor and the kindred measures, are regarded by The Tribune as concurrent means towards the one great end of securing a just distribution of the burdens and blessings of Society, and of assuring to each individual and well-disposed citizen, Education, Independence, and Comfort. To "level upward" by a more general diffusion of Knowledge, Virtue, Industry, Thrift, is The Tribune's idea of a wise and commendable policy.

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